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MISCELLANY.

Memoir of the late Rev. Edward Spencer, Rector of Winkfield, near Bradford, Wilts.

(Concluded from page 452.)

Moderation and benevolence were indeed the leading features of his mind; and few men better understood, and none more regarded the principles of an enlightened toleration. At the time of the introduction of Lord Sidmouth's bill, which, if passed, would have abridged the liberty of the subject in matters of religion, although Mr. Spencer took no public part in the opposition to the measure, yet all who knew him can testify the interest he expressed and the anxiety he felt in its progress, and his complete satisfaction at its failure. But to return. After labouring diligently and faithfully in his ministry for many years, God was pleased to raise up for Mr. Spencer many valuable friends; among them ought gratefully to be recorded the names of Mr. Sharpnell (father-in-law of the Rev. T. T. Biddulph, of Bristol) Mr. Bowles, of Bradford, and Mr. Attwood, of Turley. Their countenance encouraged him in his ministry, and the patronage of one of them subsequently placed him in a situation of more competence, by his nomination to the rectory of Winkfield, a small village within three miles of Bradford, where he continued for about 38 years, commending himself to the consciences of his people by manifestation of the truth.* And here it is proper to state the disinterestedness of his conduct towards his parishioners in reference to his tithes, by which he manifestly proved that he desired not their's but them. One day, in conversation with him, it was inquired how it was that from some of his parishioners he received tithes but to a very trifling amount, and far less than he ought, whilst others, having risen in the world, paid none at all? He replied, 'To old tenants I never make any advance; and from those

* The parsonage being in a ruinous condition, Mr. Spencer rebuilt it at considerable expense, in a plain substantial manner for his own residence; deeming non-residence, under any circumstances except that of absolute necessity, incompatible with a due discharge of his ministerial duties: and he was abundantly rewarded for any sacrifices he might make in the improvement of his parish, and the increasing comfort and respectability of the poor, to whom he was at all times a judicious counsellor, a ready friend and a liberal benefactor. From his own house many were in part supported, and all received, in sickness and in want, medicine, food and clothing; and small loans of money to prevent them from parting with their goods, which it is probable they might never have been able to have repurchased or redeemed. Thus did this excellent man lay out himself, his family, and his substance, in works of benevolence to man and gratitude to God.

who originally paid nothing I still demand nothing.' On its being represented to him that as their circumstances and means of payment became altered, so he should be progressively benefited; 'No,' he answered, 'I will create no prejudices; they might take offence, and absent themselves from my ministry.' Thus was this venerable minister content to sacrifice his right in order to promote the spiritual welfare of his parish. Nor was it only in this matter, that he showed his benevolent concern for his flock. In the year 1800, when the poor generally were suffering severely from want, his family introduced the plaiting of straw among them, purchasing all they manufactured, and supplying them at reduced prices with the necessary materials and machinery. Thus, whilst neighbouring parishes were exposed to all the evils of increased rates and a starving population, that of Winkfield displayed an industrious and thriving society; even the smaller children earning a decent subsistence.

For many years, Mr. Spencer had kept a most respectable boarding school, from which have issued, at various times, a succession of able, learned, and pious ministers. Some of whom are now filling stations of eminence in the pulpit and at the University.*

About this time (1800) he lost his eldest daughter, whose departure proved on various accounts, irreparable to her surviving relatives. Her judgment being respected, and her piety revered, she possessed and maintained a considerable influence in the direction of family affairs after her mother's death. Mr. Spencer preached her funeral sermon, notwithstanding the agitation of his feelings and the depth of his sorrow; and it is to be recorded, that this sermon was subsequently discovered to have been instrumental in the conversion of one poor woman belonging to a neighbouring parish, who still survives, a monument of the grace and goodness of God, and who until this had lived without God in the world. As she was returning homewards through the church-yard, fatigued and tired, she was attracted by the open doors of the church to rest in its porch; here the words of the preacher came in demonstration and in power to her soul; henceforth she became and yet continues a faithful christian, honouring and adorning, amid severe bodily affliction, during many years, the doctrines of

* He endeavoured in his daily intercourse with them to impress on their minds the supreme importance of religion itself, and the comparative unimportance under what forms it was found, provided it existed at all. Yet he always advised his pupils, being once fully persuaded in their own minds, to adhere to the discipline of the church, in order to prevent misconception and to avoid offence. With some of them he was in the habit of occasional correspondence after their entrance at college, generally conducting it in Latin. Mr. Spencer evidently formed all his conduct on the word of God. He therefore used hospitality and entertained strangers; insomuch, that there being no inn in the village, the parsonage acquired that name among the villagers. Here Messrs. Whitfield, Wesley, Romaine, Newton, Buchanan, Haweis, R. Hill and others, found a welcome, and it may be affirmed, and an appeal made to survivors for its truth, that they severally received as much pleasure as they communicated.

that Saviour, to whom she had hitherto been a stranger, but whom she had henceforth loved and served.* About this period Mr. Spencer published 'Considerations on the propriety of the clergy bearing arms!' in which he endeavoured to repress the military mania which had at that time invaded the sanctuary. Mr. Spencer was a true patriot, he loved his country and his king; he venerated the laws; and would, if necessary have sacrificed both life and property to their preservation. Yet he would not confound and mingle the sanctity of his office with any employment solely secular, still less would he forget that, to ministers especially, the weapons of their warfare are not carnal but spiritual. Two sermons preached on occasion of a public fast: Strictures on some parts of Dr. Milner's (the popish titular bishop) History of Winchester; and Observations on the Roman Catholic claims, together with a single sermon, long out of print, and the title of which is not known, completes the list of all Mr. Spencer's publications.

But as he has left behind him many MSS. it is hoped that his executors may be induced to select a volume of sermons for the press. The life of a village pastor admits not of variety; his duties and his labours are limited—he has no new doctrines to promulgate; yet he seeks new plans by which to vary his instruction, and to adapt his admonitions to the changing circumstances of his people. With this view, Mr. Spencer began in the year 1806, to meet his people in the Sunday school-room twice in every week; and there is reason to believe that these services were not in vain. The attendance, generally from one to two hundred, was good, and the attention great; and it has been observed that these meetings seemed to call forth his energies and to display his christian temper in a peculiarly forcible manner; he evidently enjoyed these religious opportunities; and there is reason to conclude, that, to himself at least, they were the most delightful and profitable of his labours. Nothing particularly worthy of remark occurs in his life till we approach its close. He continued with unabated vigour the discharge of all his duties till the last; regularly reading prayers and preaching three times every Sabbath. He was now, however, about to receive his reward; and from the following extract of one of his letters, dated Nov. 16, 1818, it may be inferred that he considered himself as soon about to enter into peace:—

'Through the great mercy of God, amidst many other blessings, my health and strength are in a good degree continued to me. I am now in my eightieth year. My times are in the hands of

* This poor but excellent christian has for about 15 years been totally confined to her bed; she is constantly visited by the neighbouring gentry, with whom she freely converses on the things of eternity, and to whom she silently preaches by her resignation and happy submission to the will of God. The name of Mary Biggs will long be remembered when that of many elevated characters shall be forgotten.

God, and I trust when he is pleased to remove me hence he will prepare me for a better state. He has taken care of me and mine during a long life, and to his care and protection I commit my family when I shall be no more. The various trials and difficulties which you have necessarily met with, cannot but bear heavily upon your mind. I trust you make God your refuge. His throne of grace is open to the afflicted, and he will not reject the prayer of those who call upon him.'

On Sunday, Jan. 31, 1819, he preached with his usual animation in the morning from Isa. lvii. 15. and in the afternoon from the 21st verse of the same chapter. On the following Thursday he was seized with a fit of the gravel, which, not yielding to the usual remedies, excited the fears of his family as to its result. Aware of his situation, he availed himself of the assistance of a friend on the Friday and Saturday to settle his worldly affairs. On the Sunday he was evidently worse, and the time of his departure was at hand. 'He conversed, however,' says one of his family, 'with us as usual in a composed and calm frame of mind, observing that our times were in God's hands.' Upon its being remarked to him that he must look back with pleasure on a life well-spent and devoted to the glory of God, 'Why yes,' he replied; 'but after all I must go as a poor sinner trusting in the merits of my Saviour.' He passed the whole of this his last Sabbath on earth in a composed and tranquil state of mind; and in the evening laid him down and slept unto death; continuing insensible till Tuesday night at twelve o'clock, when, without a struggle, he entered into rest, and received his crown.

Thus died in the faith of the gospel, full of years and the Holy Ghost, the Rev. Edward Spencer, leaving three sons and four daughters to mourn his departure and to imitate his example. On Thursday week following, his mortal remains, agreeably to the directions of his will, were interred in the parish church-yard, in the same grave with his wife and daughter. The pall was supported by several neighbouring ministers, and the services of the day were undertaken by the Rev. T. T. Biddulph, of Bristol, who on the Sunday following improved this providence by two funeral discourses; one in the morning preached at Winkfield, and the other at Bradford in the afternoon. That at Winkfield, which was delivered before a large and attentive congregation, was preached from Isa. lvii. 2. being the same chapter as that from which Mr. Spencer had himself preached the two last discourses he ever delivered. Much might be added to the preceding sketch of so estimable a character; enough however is recorded, to show, that it is one of great excellency, and one which holds out an example worthy of imitation by all, and by ministers in particular. May those who were privileged by his friendship be followers of him even as he was of Christ. Amen.

Necessity of diligently searching the Scriptures.

Reading Miller's *Life of Huet*, a French bishop, in the seventeenth century, I found the following passage, which, perfectly according with the sentiments of every true Protestant Christian, I hope I shall not be blamed for inserting a translation of it. The venerable Prelate, speaking of some works, written by him in the monastery of Aunay, proceeds:—"But long before I occupied myself with these subjects, I had conceived a much more important undertaking, to which, indeed, more than to any thing else all my studies and contemplations hitherto had a reference. This was an exposition and elucidation of the Holy Scriptures. From my childhood, such a veneration for its divine origin, and such a high estimation of the worth and internal excellence of this book had taken root within me, that, though my youthful spirit delighted and almost revelled, in the beauties of the fine arts and the mathematics, it always returned with pleasure to these sacred records, as feeling itself in them at home, and in the former only as a wanderer and pilgrim. And yet, at that time, I had no knowledge of the Hebrew language, and could not extend my research beyond the narrow limits of the vulgar. But having broken through these bounds, and, as it were, standing at the fountain itself, my soul felt an increasing relish for this study, and I believed, that I now saw the mysteries of heaven without a veil.—My increasing and more intimate acquaintance with those sacred books convinced me, that, even if they were not of divine origin, which faith teaches us to believe them to be, and which we know by internal conviction, yet both their antiquity and the immense number of extraordinary, mighty and marvellous subjects, which are to be found in this inexhaustible treasury, and no where else, render them worthy, that we should devote all our care, diligence, meditations, and nightly lucubrations to the study and understanding of them alone. Being, therefore, now released from the bondage of the court, I again betook myself to the study of the Hebrew, combining with it that of the Syriac and Arabic, and because the knowledge of language requires long and repeated exercise, I never suffered one day to pass, between the years 1681 and 1712, without employing one or two hours upon it, being a period of thirty-one years; nor did I ever suffer business, journeys, or even illness, to interfere with this resolution. Thus, during that period of time, I have read the whole Old Testament four-and-twenty times, with the greatest delight, and essential benefit to my soul." This worthy man was a devoted Roman Catholic, and speaks with the greatest gratitude of St. Genevieve, by whose kind intercession he was restored from a dangerous illness; and to whom also, when he first took orders, he commended himself for assistance in a faithful discharge of his priestly office, by reading his first mass at her tomb, in a vault of her church at Paris. Thus the most excellent and enlightened

men of the age, such as Huet was, in his day and station, may, in certain points, remain quite in the dark, till the Spirit of God, by a progressive work, grants the rays of his light and truth to shine upon them. Such reflections should make us more candid and forbearing, in judging of the state of men's minds in other persuasions, differing from our own, conscious that we ourselves have yet much to learn, before we attain to perfection.

LATROBE'S JOURNAL.

PREJUDICE AND SUPERSTITION,

In the conclusion of one of Addison's papers written against vulgar prejudices and superstitions, by which foolish and idle people frequently torment their brains, he says, "I have but one way of fortifying my soul against those gloomy presages and terrors of mind; and that is, by securing to myself the friendship and protection of that Being, who disposes of events, and governs futurity. He sees at one view the whole thread of my existence, not only that part of it which I have already passed through, but that which runs forward into all the depths of eternity. When I lay me down to sleep, I recommend myself to his care; when I awake, I give myself up to his direction. Amidst all the evils that threaten me, I will look up to him for help, and question not, but he will either avert them or turn them to my advantage. Though I know neither the time nor the manner of the death I am to die, I am not at all solicitous about it; because I am sure, that he knows them both, and that he will not fail to comfort and support me under them."

MORALITY.

The Rev. C. I. Latrobe, speaking of a collection of anecdotes in a German work, professedly written to promote morality, says: "—What pains are taken to adorn the dead body, and make it look alive! to tie good fruit upon rotten branches; and, like the prophets of Baal in the days of Elijah, to expect fire from heaven sent by a god of man's own making. The effect of the writings of sentimental foreigners and their new fangled systems of philosophy, having so clearly proved of what value they are in reforming the minds and manners of mankind, by the late commotions in the world, ought long ago to have excited more attention to the truths of revelation, which declare man to be by nature, "dead in trespasses and sins;" and unable to do good without a change of heart, wrought by faith in Jesus Christ our Saviour. But both in this, and some other modern publications, there is yet a studied attempt to prove, that it does not signify, whether a man be a Christian, a Turk, a Heathen, or a Deist, if he but now and then do a good action, and show himself less a slave of passion than others. Then, say they, you are accepta-

ble to God, and this is called enlightening! May God in mercy preserve us from such delusion!"—*Rev. C. A. Latrobe's Journal of his Mission to South Africa*, p. 17.

FOREIGN INTELLIGENCE.

Summary of the twenty-fifth Annual Report of the London Missionary Society.

(Concluded from page 460.)

SOUTH AFRICA.

We refer the reader to p. 437 for many of the statements given in the Report. We shall extract the more recent intelligence. The Rev. Messrs. Campbell and Philip, as the Deputation from the Directors, arrived at the Cape on the 26th of February last.

Cape Town.—Mr. Thom has been appointed, by the colonial government, Dutch minister at Caledon. Mr. Philip will reside here, as superintendent of the society's mission.

Stellenbosch.—Mr. Bakker has had to lament indifference in some, but to rejoice over others. Earl Bathurst has promised to send out instructions for the removal of the restrictions under which Mr. Bakker has suffered, in being prohibited from admitting heathen converts to baptism and the Lord's supper. Mrs. Bakker died in October, after a protracted illness of three years and four months, rejoicing in her departure.

Caledon.—Religion advances, hand in hand, with civilization. The members of Mr. Seidenfaden's church were increased to eighty-two.

A five months drought had occasioned much distress. Mr. Seidenfaden encouraged the people; and directed them to lead out the water of the river over a tract of land, the produce of which will support 500 families. Fifty families have since been placed on fifty lots. A forge was to be erected, and six young Hottentots taught the smith's business.

Pacaltsdorp.—Mr. Pacalt died, on the 26th of November, greatly lamented by all classes. The landdrost of the district of George requested of the colonial secretary, that this station, formerly called Hoogte Kraal, might be hereafter named Pacaltsdorp, in testimony of respect to the memory of Mr. Pacalt. Mr. Messer, from Bethelsdorp, will succeed him.

About two hundred persons inhabit upwards of thirty cottages. About 300 persons attend public worship, many coming from the neighbourhood.

Bethelsdorp.—The new church was opened on the 10th of Jan. last. Mr. Barker, of Theopolis, supplies Mr. Messer's place; who removes as has been stated, to Pacaltsdorp.

In 1818, the state of the settlement was as follows:—

Baptized, 12 adults and 50 children; marriages, 5; births, 61; deaths, 12; excluded, 11; received again, 4; in the school, from 40 to 50 boys, and from 80 to 90 girls.

The gospel was not without fruit ; but the state of the people was not so much marked as formerly by spiritual vigour and christian frankness.

Civilization advances more rapidly than heretofore. Upward of 100 Hottentots have lately been permitted to join the station ; and regulations have been made by the landdrost to secure to them good usage and due pay, when working for the neighbouring farmers. The people perform valuable labour for government, for which they are well paid. Boys have been apprenticed to persons in the vicinity capable of teaching them useful trades ; and have given such satisfaction, that letters have been received from all quarters, soliciting young Hottentots as apprentices.

Theopolis.—The missionaries Ullbricht and Barker have recovered from a state of great indisposition. The school prospers ; it had 134 scholars in attendance ; the number on the books was 185, but many children assist their parents, at a distance, in burning lime and cutting wood. The external concerns were in a state of gradual improvement. The erection of a water-mill was begun. The people paid taxes to government, in 1817, to the amount of 440 rix-dollars. The Caffres greatly infested this part of the colony.

The preceding stations are all within the colony : those which follow are beyond its borders.

Kat Revier.—We mentioned at page 75, the death of Mr. Williams at this station, which is within the borders of Caffraria. Mrs. Williams and her children proceeded, in consequence, with the property belonging to the mission, to Theopolis. The people still continued together. The deputation will adopt such measures as circumstances may authorize.

Hephzibah.—It does not appear that the missionaries who had been ordered by government to leave this station had been succeeded by Mr. Moffat and Mr. Kitchingman, as was implied at p. 75. The latest intelligence states it to be without a missionary, and that nearly all the Bushmen who had settled there had fled to the mountains ; and that of the huts and gardens which covered the land, not a vestige was to be seen.

Grace Hill.—The missionaries at this station also were directed by the government to remove within the colony. It still remains without a missionary.

New Lattakoo.—To the particulars given at p. 75—76 the report adds others.

The king and his chiefs attend public worship. Some of the Bootsuannas discover a sound understanding, and no inconsiderable knowledge of religion. The calls for teachers, by Bootsuannas in different quarters, were increasing.

Mr. Hamilton's mechanical labours had been unremitted. The water of the Krooman had been led out by great labour, on the

adjacent lands, and corn sown. There appeared a very favourable prospect of permanence to the settlement.

Steinkopff.—This station, which is in Little Namaqualand, was formerly called Byzondermeid. Mr. James Kitchingman arrived here Dec. 23, 1817. He had reason to believe that he had not laboured in vain. From sixty to seventy scholars attend school, and occasionally many more. The mission had, however, to encounter many disadvantages from local circumstances.

Bethany.—Disorder had arisen from the quarrels which took place during Mr. Schmelen's absence, between two of the chiefs and their people; and his distress had been increased by the reprehensible behaviour of some of his members.

Jerusalem.—Mr. Moffat arrived, on the 26th of Jan. 1818, at this station, which is the Kraal of Africaner, and was formerly called Peace Mountain. Mr. Ebner, who had laboured here, removed, on Mr. Moffat's arrival, to Warm Bath, whither he had been invited to return.

The school had increased from twenty to one hundred and twenty; some of the scholars improved rapidly. The ministry was not without fruit. Habits of cleanliness were introduced. Africaner and his sons are friendly, and several among them very promising.

The disadvantages of the soil and climate are, however, so great, that measures have been taken to remove the settlement to a better situation. For several miles, not a single blade of grass is, at times, to be seen: every where appear withering bushes, and loose sand.

Warm Bath.—Mr. Ebner, arrived here, from Africaner's Kraal, on the 19th of March, of last year. On asking Captain Bondleswart, who had invited him to return to the station, why he had sent for him, he said, that having been in great danger of losing his life by wrestling with a lion, he had resolved "to keep close to the gospel, and not to wander, as he had formerly done, to distant parts of the country."

Pella.—A large Church has been built. Thirty good gardens belong to the Settlement. The want of rain had obliged the Namaquas to wander in search of pasturage.

AFRICAN ISLANDS.

Mauritius.—Mr. Le Brun labours with encouragement and success. Various meetings are held for prayer, and much time is spent in his School. An Auxiliary Society had been formed at Port Louis, in support of the Madagascar Mission.

Madagascar.—This Mission has commenced auspiciously. We stated at p. 76 the arrival of Messrs. Bevan and Jones at Mauritius. On the 14th of November Mr. and Mrs. Jones sailed for Tamatave; Mr. Bevan intending to follow as soon as Mrs. Bevan was recovered from an indisposition, which had prevented them from embarking in the same vessel. On their landing they were

saluted with great joy by the natives, who exclaimed, "Finart ! Finart !" which signifies, "Welcome ! Welcome !" Soon after their arrival, they received visits from many of the people, among whom were some of the chiefs. The children whom they had taught showed much pleasure at seeing them again, and were anxious for the commencement of a school. These children had been teaching others what they themselves had learnt during the first visit of the missionaries ; the consequence of which was, that the children thus taught were as impatient for the opening of a school as those first instructed. The chief, Jean René, having given to Mr. Jones a piece of ground, the latter had begun to build a school-house ; and it was his intention, when this was completed, to erect a dwelling-house for the mission.

Mr. Jones, subsequent to his return to Tamatave, had been visited by some chiefs from Foulepointe, who intreated him to come over and teach their children. In the opinion of Mr. Jones, Foulepointe, including the adjacent villages, will form a very eligible missionary station.

Mr. and Mrs. Bevan left the Isle of France for Madagascar on the 27th of December. The vessel in which they sailed was bound, in the first instance, to Foulepointe ; and it was the intention of Mr. Bevan to recommence his missionary labours in the island at that place.

Mr. Bevan had begun to form a vocabulary of the Madecasse language ; which he understands is written by the chief Radama, and by many of his people, in the Arabic character.

SOUTH AMERICA.

Demarara.—To the notices at p. 268–269, we add the following from the Report.

At *Le Resouvenir* the effects of Mr. Smith's labours continue to be highly encouraging. On hearing of the general observance of family worship by the natives of Otaheite and Eimeo, a negro gave it as his opinion, that, on some of the plantations, there was not less than one house in five where the slaves pray with their families. A new chapel had been proposed ; but as suitable ground could not be obtained, the sum subscribed by the negroes (nearly 200*l.*) was to be appropriated, with their concurrence, to the enlargement of the old chapel.

At *George Town*, Mr. Davies, in the midst of opposition, was encouraged by the great success of his labours.

On the *West Coast*, Mr. Elliott had begun a chapel, toward which the proprietors of the neighbouring estates had subscribed 200*l.* and the Negroes engaged to render every assistance in their power. The chapel and house of the late mission in Tobago, being the joint-property of the society and of Mr. Elliott, were to be sold, and the produce appropriated to the chapel.

The Society's missionaries in this colony purpose to hold an annual meeting, in the month of May, at the time of the Anniversary in London.

Berbice.—The prospects of Mr. Wray have much improved, though he has still to contend with difficulties. The slaves throughout the Colony appear ripe for christian instruction. Applications are frequent for testaments, catechisms, and spelling-books. From forty to fifty children attend his morning school, and from twenty to thirty in the evening. A new chapel has been built, toward which upward of 400*l.* was subscribed by the inhabitants. The late crown estates, restored to the Dutch Company, have been purchased by a planter, who encourages Mr. Wray to visit them, as he did when they belonged to the British Government.*

WEST INDIES.

Trinidad.—The Governor having required a Bond from the protestant missionaries in the island, to abstain in their discourses, under a penalty of 500*l.* from all "contentious refutations" of the tenets of the Church of Rome, Mr. Adam signed the bond, and pursued his labours; but Mr. Mercer, considering the imposing of such a bond an infringement on religious liberty, refused. The Directors, viewing the subject in the same light as Mr. Mercer, while they entertain no apprehension that the Society's missionaries would speak "*contentiously*," have applied to Government for relief.

A few particulars are given under the head of British North America. The Report then proceeds to

SIBERIA.

We have stated at p. 141, the arrival of Messrs. Stallybrass and Rahmn at Irkutsk, at the end of March of last year.

They had collected 10,000 words of the Mongolian tongue; the total number being stated at 17,000. In the autumn, they visited Selinginsk, about 200 miles south-east of the Baikal, in the midst of 10 or 12,000 Buriats, by whom the Mongolian is spoken in great purity. They had determined to remove to this station; but Mrs. Rahmn's health requiring a milder climate, it was probable that Mr. Rahmn would remove with her to Sarepta.

Mr. Wm. Swan, educated at Glasgow and appointed to this mission, had proceeded to St. Petersburg, where he was studying Russ. Another missionary has been appointed to supply the place of Mr. Rahmn at Selinginsk.

CALMUC TARTARS.

The mission at Sarepta, conducted by the Moravian brethren Schill and Huebner, which the directors have assisted, has assumed a more promising aspect; but much remained to be done, for the emancipation of the Calmucs from their superstitions.

* We take this opportunity of correcting an error in the "Survey." At p. 268, it is said that the restoration of these Colonies to the Dutch had been the occasion of difficulties in the way of missionary labours. The Colonies themselves have been ceded to Great Britain; but it was the Crown Estates, above mentioned, which should have been referred to.

GREEK MISSION.

Mr. Wilson's departure for Malta, and Mr. Lowndes's proceedings in that Island, and intended removal to Corfu or Zante, were noticed at p. 110. Mr. Wilson reached Malta on the 17th of January. Mr. Lowndes was to proceed to Zante about the middle of March.

SEMINARY.

There are twenty-one Students in the Seminary at Gosport. Beside Mr. Swan, already mentioned as proceeding from Glasgow to the Siberian mission, the following students have left the Seminary, in the course of the year—Messrs. Hampson and Trawin, for Calcutta; Mr. Traveller, for Madras; Mr. Mault, for Travancore; and Mr. Wilson, for Malta: and Mr. Nicholson was on the point of proceeding to Madras.

CONCLUSION.

In conclusion, the Directors, in reference to the excess of 5000*l.* in the expenditure of the year beyond its income and to the increased calls for exertion, strongly urge the augmentation of the Funds, by an increase in the energy and the number of Auxiliary Societies.

In reference to the Foreign Proceedings it is remarked—

From the review which has now been taken, it appears that there are comparatively few of the Society's missions which do not afford evidence of progressive advancement; either in the attainment of the native languages—or in the translation or publication of the Scriptures—or in the actual communication of Christian knowledge—or in plans for a more extensive diffusion of it—or in improved civilization and manners—or in respect to examples of decided piety and virtue. Whilst, in several places, the facilities for the direct communication of the Gospel, by preaching, are multiplying, the Directors perceive with much pleasure an increasing disposition on the part of the inhabitants to listen to its gracious proposals. In those stations where few advances have been made by the direct ministration of the Gospel, the indirect means which are employed for the dissemination of Christian knowledge, by the distribution of the Scriptures and Religious Tracts, cannot but be deemed of high importance, as calculated to excite a spirit of inquiry, and gradually to prepare the native mind for future appeals, on the mercies and obligations of Christianity, from the living voice. If at some stations the prospects are not so bright as formerly, at others they are much more so; and even with regard to those where discouragements exist, they have reason to hope, that such plans will be adopted, as shall ultimately lead to an improved order of things.

POLYNESIA.

Great demand for the Scriptures.

At p. 268 we stated that 3000 copies of St. Luke's Gospel were to be printed. It will appear from the following extract of a letter, dated Oct

heite, July 19, 1818, that these copies have been printed and eagerly purchased.

Reading is become general among this people, and they are diligently engaged in teaching one another. *Three thousand* copies of St. Luke's Gospel have been printed, and sold for *three gallons of cocoa nut oil*, each copy. Many thousands are sadly disappointed that there are no more. We believe that 10,000 copies might have been sold, in ten days. We hope to make progress in printing and publishing the Sacred Scriptures.

BRITISH AND FOREIGN BIBLE SOCIETY.

(Concluded from page 466.)

Extracts of Letters on the Object and Connexions of the British and Foreign Bible Society; from the Rev. John Owen, A. M. during his late Tour to France and Switzerland.

St. Gall, September 23, 1818.

My design in visiting Constance was, as you will conclude, to inform myself, by personal inquiries on the spot, of the manner in which the distribution of the Scriptures among the Catholics in that quarter was proceeding; and I am happy to say, that, on this interesting point, I obtained the most complete satisfaction. I learnt, that since the year 1807, at which time the distribution of the Scriptures commenced, more than 30,000 copies of the Catholic New Testament had been put into circulation. The past year has been distinguished by particular activity. Nearly 20,000 copies have been distributed. Many of these have found their way into the schools, and not a few into the convents themselves, in some of which a very favourable disposition to the reading of the Scriptures has been manifested. I proceeded to the residence of the Pro-Vicar, Reininger, a Catholic priest, who is the second ecclesiastic in the diocese. I found him a man of extensive learning, and profound thinking, simple manners, and warm and liberal piety. In the conversation with which he favoured me, the Pro-Vicar adverted, with high approbation, to the object of our Society, that of circulating the Scriptures without note or comment. He considered all the schisms which had taken place, to have arisen from the undue stress laid upon human interpretations. The recognition (he observed) of the pure word of God, as the unerring standard of truth, was a principle in which he most heartily concurred; and he was convinced that it would, eventually, unite all the different denominations of Christians in one holy catholic church. Let the labourers in this glorious work be steadfast, and unmoveable, and their cause must finally triumph. "I am" (he added) "a soldier of Christ, an aged, weak instrument in his service; but, wherever I may be stationed, I shall endeavour to stand my ground in defending the gospel in its purity, and resisting to the last all attempts to impose upon me, as commandments of God, the traditions of men."

Early on the following morning I made him (with his permission) a second visit. In the course of our interview, which lasted a considerable time, the Pro-Vicar entertained me with a variety of observations, all characterised by acuteness of thought, and liberality of sentiment. He referred, with a mixture of respect for the victim, and indignation against his persecutors, to the illustrious John Huss. "The house in which you now are," said this venerable ecclesiastic, "is that in which John Huss was confined:" and, conducting us into an adjoining room, and throwing open the windows, he pointed, with much feeling, to the chamber which had been the prison of this martyr, and the spot on which he had been committed to the flames. He said, he saw Antichrist in every thing which opposed the doctrine of Christ: adding, that for his part, the only question he put to a stranger, was, "Lovest thou the Lord Jesus Christ? If so, thou art my brother." He complained of the declension of his eye-sight, as occasioning a great impediment to his exertions; and said, that the last thing which he had written, (and which had cost him a considerable effort,) was; his testimony of approval and recommendation in favour of Leander Van Ess's New Testament. On taking him by the hand, to bid him farewell, I asked the Pro-Vicar what message I should deliver from him to the Bible Society, on my return to London? "Sir," said he, after a short pause, "the Bible Society has deserved the gratitude of the world; and it has my most cordial wishes and prayers for its success:" and, pressing my hand, as I was retiring from him, he added in a tone of emphatic tenderness, "*Wir sind eins*," ("We are one.")

There is, I must observe, in the aspect of Constance, an air of stagnancy and desolation, which forcibly reminds one of the guilt it contracted, by having been the scene of the condemnation and martyrdom of the Bohemian Reformer. "Our city," said the good Pro-Vicar, "has never prospered since that crime was committed." Such, it seems, is also the common persuasion among the enlightened Catholics of the place. May we not cherish a hope, that the influence of this sentiment, assisted by the dissemination of the Holy Scriptures, may lead to a just veneration of those principles which distinguished this champion of truth, and for his adherence to which, even unto death, he has obtained a good report, and a memorial that never shall perish.

Chur, September 26, 1818.

Having quitted Constance at three o'clock on Tuesday afternoon, the 23d, we reached St. Gall at about eight in the evening. Information was soon conveyed to me, that Dean Scherer, the President of the St. Gall Bible Society, would call on me between seven and eight o'clock in the morning. At the appointed time the Dean appeared, and greeted my arrival at St. Gall with expressions of the most friendly regard. He apologized for the

little attention he would have it in his power to show me personally, as he was much engaged by an ordination of ministers: but that he had requested Professor Felss to supply his place, and attend me during the time I might remain at St. Gall. Presuming also, that the ceremony of the ordination might be interesting to me as a stranger, he invited me to be present at the performance of it; and signified, that Professor Felss would take care to secure for me a proper introduction. Shortly after the Dean had taken his leave the Professor entered my room, and, having made himself known as the person to whom I was to look for every attention I might require, presented to me the father of the St. Gall Bible Society, the venerable Mr. Steinman. At the age of eighty, this veteran in the service of his Lord and Master, is full of health, zeal, and activity; and, with the exception of deafness, has nothing about him to remind one of his years, but the wisdom, the cheerfulness, and the heavenly-mindedness which result from the manner in which they have been passed. His soul appeared to be the seat of peace, and charity, and holy joy. Every thing he said discovered such simplicity, such devotedness to God, such affection for his fellow-creatures, and withal, such an elevation and hilarity of spirit, that it was delightful and edifying to behold and to hear him. Even that deafness which cuts him off from so many comforts, is treated by him as another ingredient in the cup of his mercies. But for this infirmity, he would have been Burgomaster of the city. "I think," he said, "God was pleased to send me this deafness, that, by being disqualified for the business of this world, I might give myself up altogether to the concerns of that which is to come." Such is the man, honoured of God, and beloved by his fellow-christians, whom I was permitted to take by the hand, and thank, in the name of the British and Foreign Bible Society, for the zeal with which he has exerted himself in the promotion of its cause.

The Library of the Catholic Convent is a very elegant room; and the Bibles and Manuscripts which it contains are extremely valuable, and all in high preservation. The greatest treasure in the Protestant Library, is, a collection of letters in the handwriting of the most distinguished Reformers. On my being shown an original letter of Luther, the venerable Steinman, (who is always prompt and sententious,) whispered to me, "It is better to have Luther's doctrine written in the heart, than his hand-writing on paper." I thanked him for this oracular hint, and endeavoured to profit by it.

Basle, October 3, 1818.

On the morning of the 20th we started at five o'clock from Meienfeld, and by great exertions reached St. Gall in the evening. The next day we arrived and took up our quarters, for the night, in the neat and quiet town of Winterthur. Scarcely had I seated myself in an upper chamber at the hotel, when a voice at

the door announced the approach of a stranger; and, equally to my astonishment and delight, in rushed Leander Van Ess! Our meeting, thus casually effected, when every expectation of its taking place had been abandoned on both sides, was regarded as providential; and we felt it our duty to do our utmost to turn it to a profitable account. We therefore commenced without delay, and continued without intermission, an interesting conversation on the object to which this extraordinary man is consecrating his time, his talents, and his labours, with a degree of vigour and devotedness almost without a parallel.

Leander Van Ess is now in the prime of life. He appears to be about forty years of age. His countenance is intelligent and manly; his conversation fluent and animated; and his whole manner partakes of that ardour and vivacious energy which so remarkably characterise all his writings and operations. The dissemination of the Scriptures, and the blessed effects with which it is attended, are the theme on which he delights to discourse; they seem to occupy his whole soul, and to constitute, in a manner, the element in which he exists. With what activity and vigilance he prosecutes this object, may be inferred from his having distributed, on his rapid journey from Marburg to Basle, 2,500 of his Testaments; and, while waiting the chance of my arrival at Zurich, made arrangements with the Directors of the Convents, and with other persons in the neighbourhood, for the distribution of several thousand more.

When I considered the eminent qualifications of this illustrious Catholic, for the work in which he is engaged, the favourable state of the times for employing them to advantage, and, finally, the precariousness of present opportunities, and of a life so often endangered by exertions and exposure, I felt it my duty to encourage, in the strongest manner, the efforts he is making to disperse the sacred oracles in those channels from which Protestants are naturally excluded.

At seven o'clock the next morning my breakfast-table was honoured by the presence of the Burgomaster Steiner, a warm friend and steady supporter of the Zurich Bible Society. Upon his retiring, together with Leander Van Ess, (whom by mutual agreement I was to meet again at Basle,) I made a visit to the venerable Dean Sulzer. The heart of this good old man appeared to be greatly warmed and elevated by so unexpected an interview. During the time we passed together, he discoursed, with a sort of holy rapture, on the prodigious success of the Bible Society, and the manifest indications of the advancement of the kingdom of God. After an exchange of affectionate salutations, I bade him farewell, quitted Winterthur, and about noon arrived at Zurich.

Same date.

My arrival at Zurich having been made known in the usual manner, arrangements were speedily effected for convening the

Committee of the Zurich Bible Society; and towards five o'clock, the Rev. Mr. Gessner, the Secretary, did me the honour of conducting me to the house of Antistes Hess, where the meetings of the Committee are regularly held. The venerable Antistes waited for me on the landing place, as I ascended the stairs, and welcomed me in the most respectful and affectionate manner. To me it was gratifying in a high degree to observe, that the house, once the residence of Zuingli, had lost no part of its honourable distinction, by the hands into which it has fallen, and the use to which it is applied. Its present occupier has signalised his attachment to the principles of that great Reformer, by defending the Bible against its various assailants, during the late struggle between infidelity and true Christianity; and the largest room in the house is still consecrated by the periodical meetings of the Bible Society, to that holy book, which was at once the ground and the end of the reformation.

Basle, October 6, 1818.

I have so few opportunities of bringing under your view transactions which exhibit any new features of interest, that I seize, with avidity, and I hope too with thankfulness, the transaction of yesterday, which, if my hasty and imperfect representation of it do not defeat my intention, will fill you and our committee, as it has done all parties here, with the sincerest admiration and joy.

At five o'clock in the afternoon, the committee of the Basle Bible Society held an extraordinary meeting, for the purpose of receiving such communications as the different persons concerned in the distribution of the Scriptures, and whom the providence of God had at that time brought together, might be prepared and disposed to impart. On taking the chair, (a distinction conferred upon me, as usual, out of respect to the society which I had the honour to represent,) I found myself supported, on the right hand, by Antistes Falkeisen, superior of the Basle clergy, and burgo-master Wenk, the civil governor of the city; and on the left, by Dr. Pinkerton, and the Rev. Mr. Blumhardt. Next to these latter sat the celebrated catholic professor Van Ess; and over against him a catholic dean, of similar reputation, who has distributed the Scriptures very largely through the forty-two parishes within his jurisdiction. The rest of the company consisted of protestant divines, professors, students, and respectable laymen.

After invoking the God of the Bible to vouchsafe to the meeting his presence and blessing, the Antistes announced, that the Rev. Mr. Blumhardt had recently returned from a journey through certain parts of Germany and Holland: and, presuming that it would be a gratification to the members assembled, he requested Mr. Blumhardt to favour the meeting with some account of his tour. With this request Mr. Blumhardt complied; a similar application was made to Dr. Pinkerton, professor Van

Ess, the catholic dean, and myself; and each of us gave such a sketch of our proceedings, in the different tracks along which we had been called to move, as we thought might be best calculated to interest the meeting. At the termination of each address, the Antistes interposed some pertinent and striking observations; at the conclusion of the whole, the assembly rose, and the Rev. Mr. Von Brun embodied the sentiments and feelings of all present, in an act of devout thanksgiving to Him, who, by the word of his grace, and the Gospel of his Son, had brought and bound us together in unity and godly love.

I will not attempt to describe the impression made upon my own mind, and apparently on that of others, by a scene at once so novel and so primitive. Lutherans and Calvinists, Episcopalians and Presbyterians, Protestants and Catholics, here mingled in purest harmony; breathed but one spirit, spake but one language, and agreed to labour for but one end—the dissemination of that holy word, which is the power of God unto salvation to every one who believes and obeys it.

Neufchatel, October 9, 1818.

Early on Wednesday morning I was favoured with a visit from a catholic priest, who has a charge in the vicinity of this place. This amiable and diligent pastor has distributed very largely the New Testament of Van Ess; and, in general, with the happiest effects. He related to me several anecdotes in confirmation of this statement; among which I was particularly struck with one relative to an aged man, who, after having read the Testament, exclaimed—"Oh! what should I have done in eternity without this truth?"

And now, before I close my account of this second visit to Basle, I must say a few words on the conduct of my friend Pinkerton; a conduct which I can never sufficiently admire, and for which, in the assistance it lent to the purposes of my visit, I can never be sufficiently thankful.

With a comprehension of mind, and an ardour of spirit, peculiarly his own, Dr. Pinkerton unites a talent for detail, of which, in conjunction with his other high qualities, I could have had no conception. His services at Basle, where business was transacted of which I trust posterity will reap the fruits, exceed all my powers of eulogium or description. He sunk on the Wednesday under the effects of accumulated labours; and I was sorry to be obliged to leave him in a state of weakness and indisposition which occasioned me not a little alarm. I recommend him most earnestly (for he will, perhaps, arrive before me) to the kindness of the committee. May God preserve to us and to others his invaluable life; and may it be late, very late, before he enters into the joy of his Lord!

Paris, November 10, 1818.

Before I left Paris, it had been determined to address a letter

to the minister of the police, requesting authority to form a Protestant Bible Society. The answer to the application was favourable; and the terms in which it was expressed were highly respectful and satisfactory. "The object of this association," said the minister, "has nothing in it which is not perfectly in accordance with the laws of the state and the intentions of the government: the names of the members who compose it are its recommendation, and add to the security afforded by the regulation which it has prescribed to itself; the design of the society being to diffuse, among the members of your communion, the text of the Sacred Scriptures, in the Protestant versions, I have acquainted the competent authorities with its existence, and the meetings which it will have occasion to hold in order to effect the object of the institution."

Paris, November 14, 1818.

It is to me matter of high satisfaction, and, I trust, humble gratitude, to learn, from various communications, that the exertions I made during my recent tour through Switzerland, have already produced some pleasing effects. I am far from desiring to magnify those services which the good providence of God has enabled me to perform; but I think it due to the committee, on account of the confidence they have reposed in my discretion, and the flattering manner in which they have approved of my conduct, and confirmed my grants, that they should be informed of any good results, however inconsiderable, with which those proceedings have been attended. I shall, therefore, relieve my narrative of Parisian affairs, by a return to those of Switzerland; and throw together a few particulars in relation to certain parts of that interesting country, from the correspondence now before me.

You may remember, that while at Schaffhausen, I passed a Sunday in the village of Buch. Referring to this occurrence, professor Maurer, of Schaffhausen, writes, under date of October 5, 1818, as follows:

"Last week I spent three days in the company of my friend, pastor Spleiss, in the village to which I was permitted to conduct you, and where your visit has proved a blessing to the congregation. This simple and devout people cannot cease to talk of the affectionate strangers, (for such is their language,) who were sent to them from beyond the sea. My friend reported to me, that, shortly after your departure on the Sunday evening, a considerable number of his parishioners came to him, and expressed themselves to the following effect. 'They felt that they had not been sufficiently zealous in the cause of the Lord, by the distribution of the Bible among all nations. They were now desirous of doing more for this work, yea, as much as was in their power. They had perceived very clearly, that the foreign gentlemen were able to pray fervently to the Lord, or they would not have had the desire or the strength to undertake such long journeys for the dis-

tribution of the Bible : they were, therefore, determined also to pray with renewed zeal and faith ; and, in the mean time, they begged the pastor of their souls, (such is the title they gave their minister,) to accept a trifle from them for the purpose of purchasing Bibles, and bestowing them upon those who are in want of them.' How my friend was affected by this circumstance, you may easily imagine ; and you will, doubtless, on receiving the intelligence of it, give thanks to God, who conveyed, through you, such a blessing to this interesting spot."

RELIGIOUS TRACT SOCIETY—(LONDON.)

Twentieth Annual Report.

J. Reyner, Esq. Treasurer.

In our first number for August, p. 249, it was stated, that the Society had issued upwards of **FOUR MILLION** Tracts during its last year ; and it appears from the present Report, that more than **THIRTY MILLIONS** have been issued from its Depository since the formation of the Society.

FOREIGN TRANSACTIONS.

Under this head, the Committee direct the attention of the Members to some facts connected with similar Institutions in various places abroad. We shall extract such of these facts as are most interesting.

Germany and Prussia.—Among the most active Tract Societies in Germany and Prussia, may be specified those established at Eisleben, Elberfeld and Barmen, Cologne, Neuweid, Stuttgart, Nürnberg, Hanover, and Berlin.

Among the details given of these Societies, it is said—

The Prussian Tract Society at Berlin, since its first establishment in 1814, has printed 308,802 Tracts, partly translated from the English ; and has thus widely sown a precious seed of evangelical principles and christian example in every part of the Prussian Dominions.

Sweden.—The Evangelical Society at Stockholm is constantly acquiring fresh accessions of strength and support. Its circulation of Tracts in Swedish, Finnish, and Laponese, has increased from thousands to hundreds of thousands : and its conductors have enjoyed the great satisfaction of receiving, from a variety of quarters, authentic information that its labour has not been in vain in the Lord ; and that not only many of the poor cottagers in the deep recesses of Dalecarlia have been enlightened by the important truths of the Gospel, communicated to them by these publications, but that some also among the learned have acknowledged themselves greatly indebted for the instruction and consolation which they have derived from them.

Iceland.—A letter from a zealous Clergyman of this remote Island,

given in the Appendix, furnishes a very striking contrast in the characters of two of its inhabitants. We shall present these two characters as he has depicted them.

Of the one he says—

A native of this Island, whose study it is to deride and oppose the publications sanctioned by the Society, and to destroy their principal foundation and support, namely, Faith in our Lord Jesus Christ the Saviour of the World, has lately attempted this in an anonymous manuscript which he has circulated among the lower orders as extensively as he could. The mind of this wretched man has been corrupted by the poison of the anti-christian blasphemies of a Danish work, entitled "Jesus and Reason," and others of the same stamp, full of bitter enmity against the principles of true religion. This scoffer and his associates have made but little progress, except among those of like sentiments with themselves; whose disposition and character the Holy Spirit hath drawn in living colours. See 1 Tim. iv. 2. and 2 Peter ii. 18.

We will now contrast with this miserable man the character of one of the excellent on earth.

A woman who had six children grown up, but struggling with severe poverty, felt so great a desire to purchase one of our tracts for each of her children, that, being destitute of all other means of raising the necessary sum, she determined, with the consent of her husband, to set apart every day a certain quantity from the milk, which was the chief food of her family, and to sell it to the neighbouring poor; and continued this plan till she was in possession of the requisite amount: then, having procured the tracts, on a certain solemn occasion, she gave one to each of her children, accompanying the gift with earnest and pious exhortation to the attentive perusal of them, and the ordering of their life and conduct according to the standard of excellence and examples therein contained. This same woman, when some years ago Bibles published at the expense of the British and Foreign Bible Society were offered for sale among the people of this Island, expressed an eager desire to purchase one for each of her children, but was compelled by her poverty to be content with a single copy. Other examples of a similar description I forbear to enumerate on this occasion.

Russia.—With regard to the vast dominions of the Emperor of Russia, it is truly cheering to the christian mind to contemplate the various schemes of benevolence, now carrying on for the mental, moral, and religious improvement of the people. Among the rest, that of dispersing Religious Tracts meets with increasing attention and encouragement.

About 300,000 are already in circulation in the various provinces of this extensive empire.

A benevolent lady having printed in the Finnish language, 8000 copies of a Tract which had been useful to herself in early life, the Report states—

The Finns came in crowds to receive them; many of them for more than forty versts (about 28 miles,) to receive these messengers of Grace. A great awakening has taken place among these poor peasants. "Their cries for more Tracts," says Dr. Paterson, "are most urgent."

Switzerland.—In most of the Protestant Cantons, there now exist larger Societies or smaller Associations, by whose combined exertions, Religious Tracts are extensively circulated in German, French, and Italian.

A Clergyman of Berne thus writes of his country—

In our Alps, there are many valleys at great distance from each other, the almost isolated inhabitants of which have so much time upon hand, that their solitude might be enlivened by the perusal of religious writings: and thus their desire after heavenly knowledge in some degree satisfied. Some of them are many miles distant from their Churches; and, at times, they cannot even make an attempt to approach them, on account of the roads being rendered impassable by ice and snow. They are, however, fond of reading; and if they were supplied with some good books, it would be a security against their indulging in the fancies of their own imaginations. Having, for thirty years, made many a journey through our Alps, and penetrated even into the wildest parts, I know the inhabitants tolerably well; and have discovered them to be possessed of much piety, and a great desire after what is good. For nearly thirty years, numerous foreign travellers have visited these districts, many of whom, with their gold, disseminated only avarice and degrading rapacity among the inhabitants of the Alps, removed their wonted simplicity, and made them familiar with the most abominable crimes: does it not now become an important duty to check the torrent of this destructive stream?—May the Lord frequently send among us such English travellers, as distribute, during their journeys, Bibles, Testaments, and other Religious Writings, among the people! Since 1814, we have had several such persons with us; and enjoyed the pleasure of their stay in Berne.

France.—In France, the endeavours of enlightened Protestant clergymen and laymen, to counteract the principles of infidelity, and to set forth the Word of Life in plain and energetic language, not only from the pulpit but also by the press, have assumed a more regular and organized form. Subscriptions and donations, for printing a series of religious tracts, are collected in various parts of the kingdom: several able and benevolent persons are engaged in their composition, translation, and distribution; and although opposition is manifested in some quarters, they are favourably received in others.

Editions of 5,000, 10,000, and even 20,000 copies, have been, and will be published; and instances are not wanting in which these silent, yet powerful monitors, have roused the careless, checked

the profane, arrested the bold sinner in his career of folly and vice, confounded the sceptic, confirmed the wavering, comforted the distressed, and established the humble believer in his most holy faith.

Mediterranean.—At Malta, a small but active Committee have dispersed, in the course of one year, 6,668 Tracts, in Spanish, French, Greek, Italian, and English. From the Patriarchal Press at Constantinople have issued several translations of your Tracts in the modern Greek; and hopes are entertained that some will soon make their appearance in Turkish.

China.—An extract of a letter from the Rev. W. Milne, dated Macao, Jan 31, 1818, which is given in the Appendix, manifests the vigour with which the objects of the Society are pursued by the Missionaries in that quarter.

Mr. Milne writes—

To the Tracts before mentioned we have added the following:—

A “Catechism for Youth,” containing 165 questions, intended to give, in a plain and easy style, a summary view of the doctrines and duties of Christianity. It contains also a Preface, and two short Forms of Prayer at the close.

A Tract on the “Vanity of Idols,” (Psalm cxv.) which was written in Canton, during my stay there, in October last, and sent down to be printed at Malacca.

An “Exposition of the Lord’s Prayer.” This is just finished; and will, I hope, be printed during the Spring. It is large, but it is divided into ten short sections, or lectures, seven of which were delivered by me, on Thursday evenings, at Malacca, to a few Chinese.

The “Morning and Evening Prayers of the Church of England,” with the “Psalter,” bound together; translated by Dr. Morrison, in the autumn of last year, and printed in a neat pocket size, at the expense of the Missionary Society.

The number of Chinese tracts and pamphlets, large and small, composed, printed, and circulated by this Mission, since its commencement, is considerably more than THIRTY-SIX THOUSAND, and of above TWELVE DIFFERENT KINDS. The blocks of these (*i. e.* the stereotype wooden plates) all remain good; and will bear to throw off many thousands, without any repair.

I wish it were in my power to inform you of the actual success of these publications—these silent preachers of righteousness—in making the heathen *wise unto salvation*. Many things, of a different and contradictory nature, are said about them by the Chinese. Some neglect them: others praise them. Some despise them: others read them with attention, and apparent seriousness. The ideas of individuals, and particular conversations with them, might be related; and they would perhaps afford a degree of interest to pious persons: but my colleague and myself deem it better to lay but little stress on even good sayings, and to wait patiently for surer evidence of the influence of truth on the

heart ; rather than run the risk of exciting too high expectations in the mind of the christian public, or of drawing too large a share of christian liberality toward our own labours, to the neglect of others. We shall, very probably, have to transmit to you and other christian societies, for a long time, only dry statements of what has actually been translated, written, printed, circulated, and taught ; or of what there is a probability of accomplishing. Our thoughts, time, and strength, are employed about furnishing the MEANS of christian knowledge to as large a proportion of the heathen as possible. We long to see success ; but are not greatly cast down if we see it not immediately. To plough and to sow are the labour of this age ; to reap abundantly, that of future times.

DOMESTIC TRANSACTIONS.

New Publications.—A great number of new tracts have been offered, in the course of the year : of these, ten have been adopted. The series of children's books has been considerably increased : this series meets with increasing acceptance, and is recommended as supplying rewards for children. Additions have also been made to the hawkers' tracts and the broad sheets ; the broad sheets have been found particularly useful, for affixing to the walls of cottages and manufactories, and for sale by hawkers : Bishop's-Stortford Auxiliary alone has circulated upward of 20,000 of them within the year.

Printing of foreign tracts.—There is a remark on foreign tracts, which deserves notice by those institutions which print books for circulation abroad :—

There is a diminution in the number of foreign tracts, in the continental languages, issued from the depository during the last year : and the committee have not deemed it expedient to add more tracts to those already translated, for publication in this country ; experience having proved, that tracts in foreign languages printed here, are generally less acceptable abroad, than those, which, being printed in their respective countries, appear less foreign to their readers. This decrease is not a matter of any moment, as, upon the whole, there is a considerable increase in the foreign publications printed at the expense of the Society.

Hints on the distribution of tracts.—In hospitals and prisons, they may alarm the profane, and comfort the contrite. At fairs, wakes, and revels, they have repressed thoughtlessness and vice. The cottages of the poor, as well as the habitations of the rich, have been supplied by them with profitable employment for the leisure hours of their inmates. Manufactories, schools, and ships offer extensive fields for benevolence.

Hawkers' tracts.—Much has been done (the committee state) by the hawkers' tracts. By them, food is distributed instead of poison : and the wholesome effects are, in some degree, already

apparent; and offer a gratifying proof to the Society, that their labours, by the divine blessing, have not been in vain. Your committee have much pleasure in reporting, that most of the venders of the tracts are now found to prefer those of a superior description; and that the religious nature of their contents is not that obstacle to their circulation which it was formerly. They would impress upon the friends of the Society the importance of introducing the circulation of these tracts, into every channel where tracts, of another nature, are vended by hawkers; and thus diffuse what will invigorate the faculties of the mind, instead of that which has a tendency to destroy both body and soul.

DOMESTIC.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

Report of the Prudential Committee.

(Continued from p. 476.)

*Ceylon.**—At the last anniversary, our hearts were afflicted with mournful anticipations, respecting two of the brethren of this mission. Those anticipations were but too sure.

The Report then made, left Messrs. Warren and Richards, the last of February, 1818, at Columbo, where they had been for several weeks, retired from their labours, and in quest of health, dubious as to the issue.

The Report next notices the kind attention shown the brethren while at Columbo, and the "various expedients" which "were proposed for their benefit" until the latter part of April, 1818, when they embarked for the Cape of Good Hope; and states, in respect to their voyage, arrival and reception at Cape Town by the Rev. Mr. Thom, that

For the greater part of their voyage, as appears by a letter written by Mr. Richards, after their arrival at the Cape, the weather was very favourable; and the health of both the brethren, particularly of Mr. Warren, was so much recruited, as to afford hope of its being in a good measure restored. These propitious circumstances continued, until they came in sight of land, and expected to be in port at the Cape in about two days. Then the scene was changed. They encountered heavy gales,—were driven out to sea,—and for a fortnight were tossed upon the waves in cold and boisterous weather. They landed at Simon's Bay in the forepart of July, and were conveyed thence to Cape Town, on the 14th of the same month. Both of them had taken severe cold, and their health was much depressed.

They were received at Cape Town with distinguished kindness; and particularly in the Rev. George Thom, missionary there from the London Missionary Society, they found a friend and

* See page 65 of this Volume.

brother, who, by his assiduous attentions, conferred great obligations upon them and upon their patrons and friends.

The Rev. Archdeacon Twistleton, of Columbo, says, in his letter of introduction to Mr. Thom,

“ The American Missionaries, Messrs. Richards and Warren, I recommend to your brotherly love. Men of more amiable manners and purer piety I never saw; to these qualities may be added others, amongst which are gratitude, discretion, and benevolence. May it please the Eternal God to restore them to health and renewed exertion in his service.”

Such a testimony from Archdeacon Twistleton, so well known to this board, and to the Christian community in this country, for his many acts of favour to our beloved missionaries and to the general cause of missions, cannot fail to excite gratitude to the adorable Fountain of all good. On the 11th of August, Mr. Warren rested from his labours and sufferings.

The missionary course of this lamented servant of the Lord Jesus, short as it pleased Sovereign Goodness it should be, was marked with celestial radiance. His brethren, who were associated with him in the scenes of his toils and trials, bear united and most affectionate testimony to his eminent and uniform devotedness to the holy cause,—his ardent, yet benign and well directed zeal,—his alacrity and diligence in labours,—his patience and cheerful equanimity in sufferings,—his wisdom in counsel and prudence in action,—his kindness of disposition, his heavenly mindedness, and his general excellence of character. During his lengthened illness, his exemplary resignation, his sweet serenity of mind, and his heavenly conversation were in a high degree edifying, and inspiring. His last days and closing scene, as described by his afflicted friend and companion, Mr. Richards, in a letter, which will have a place in an appendix to this Report,—were such, as this board and all the friends of the cause would wish those of every missionary to be:—marked with a lively and steadfast confidence in the Lord Jesus,—solaced with a sacred and cheering enjoyment of the divine presence and love,—and brightened with visions, not fantastic, of the glories of immortality.

His flesh rests in hope at no great distance from that of Mrs. Newell; his spirit, we cannot doubt, is with hers, and with those of the apostles and prophets, and all the multitude of the redeemed, before the throne of God and the Lamb.—To the Father of mercies, and God of all grace, everlasting thanks are due, for such examples of living and dying,—such seals to the missionary cause.

The departure of Mr. Richard's from the Cape, on the 25th of November, 1818, for Madras, and his arrival there in much the same state of health,* several letters which he addressed to the Board while at the Cape,

* Since this Report was made, information has been received that Mr. R. has arrived at the seat of the Mission in Ceylon

the purpose of the Committee to use all diligence in strengthening this mission—the ordination of Messrs. Myron Winslow, Levi Spaulding and Henry Woodward, for the Gospel ministry among the heathen, which solemn ceremony took place at Salem, (Mass.) on the 4th of November last, and the delay of their embarkation for the field of their labours during the winter and spring, occupies an interesting part of the Report, but our limits oblige us to omit many appropriate observations and reflections, which this highly valuable document contains, and pass on to that part which notices an important acquisition to the mission in the person of Dr. John Scudder.*

The delay was irksome; but Providence had a kind intention. Just in season to go at the time finally fixed upon, yet not without the necessity of great despatch in preparation, John Scudder, M. D. a young physician of good professional reputation and practice in the city of New-York, and of well established Christian character, after having long deliberated on the subject, came to the determination to make a sacrifice of his worldly prospects, and of all that could attach him to his native country, for the benefit of the heathen, and the glory of Christ. Being apprised of the expected departure of the three waiting missionaries, he made a solemn offer of himself, his wife and child, to be sent with them to Ceylon.

Desirable as it was, that the deeply deplored breach, made by the removal of Mr. Warren from the mission, from its hospital, and from the miserable multitudes to whom his medical practice promised to open the most hopeful access for the Gospel, should be supplied; your committee could not but regard the offer of Dr. Scudder, as signally providential. His testimonies were ample and satisfactory; and he was gratefully accepted.

For an account of the departure of the Missionaries which took place on the 8th of June, see page 157.

The circumstances and operations of the mission at Ceylon are considerably different from those at Bombay. As there has been extant for many years a good translation of the Scriptures into the Tamul or Malabarian, the common language of the northern part of Ceylon, where the mission is established; our missionaries there have no occasion to employ themselves in making a translation,—an arduous work, which occupies no inconsiderable portion of the time and laborious attention of our Bombay mission. Nor have they yet at Ceylon got the printing establishment into operation. They have a press and types, both Tamul and English,—and apparatus and paper; and in no long time, it is hoped, will have a sufficiency of hands for commencing the printing of the Scriptures and other books and tracts. An edition of the Tamul Scriptures is greatly needed; as are also other books for their schools, for distribution, and the various purposes of the mission.

* See Herald for June last, page 128.

The labours of this mission have consisted chiefly, hitherto, in preaching to the people, establishing and superintending schools, and instructing children in the family ; with the necessary preparations for these important departments of labour.

At the three stations of the Bombay mission, the brethren are in the midst of large cities, comprising in all not less than two hundred thousand souls ; and throughout which they preach and distribute books and tracts to people in the streets, at their houses and temples, and different places of resort, as opportunities are afforded,—but without the satisfaction and advantage of stated places and regular assemblies. The Ceylon mission is in a country of villages, where the people, though not thinly scattered, are yet very differently situated from those in crowded cities. In general they are less deeply immersed in the darkness and corruptions of paganism, and have more activity of intellect, more knowledge and more disposition to listen and inquire, than the mass of the Hindoos of Bombay.

Besides Tillipally and Batticotta, the two stations of the mission, the brethren have six other large parishes under their particular care : Mallagum, Milette and Panditeripo, belonging to the Tillipally station ; and Changane, Oodooville and Manepy, belonging to the station of Batticotta.

In these parishes, as formerly reported, there are ancient church buildings and glebes, which our missionaries have been permitted to occupy, and which, after considerable expense in repairs, are of great advantage to the mission. And within these parishes chiefly, though not solely, the brethren have bestowed their labours and attentions ; making their circuits from week to week, for preaching, visiting the schools, and the various purposes of the mission.

For a considerable time, they would of course preach to the native people only by interpreters ; but now, for more than a year, both Mr. Poor and Mr. Meigs have been able to preach in the language of the country.

The instruction of children, however, has been with them, from the beginning, an object of very earnest attention. They early took the resolution to establish schools in all the parishes under their care, the superintendence of which should be assigned in divisions to the several brethren of the mission ; and to extend the system to as great an amplitude, as they should find themselves able. But their operations have been retarded by the afflictive dispensations towards Messrs. Warren and Richards.

It may be pretty safely estimated, that at the close of the year 1818, the period to which the present Report brings down the history of the mission, the total number of pupils in the schools, belonging to the two stations, was about seven hundred.

Highly gratifying, also, is the success in obtaining children to be held under the special care of the missionaries, and brought

up in the nurture and admonition of the Lord, in their families. In Mr. Poor's there were, at the last dates, twenty-four native boys; to whom, or the most of whom, select names were given, denoting them as the beneficiaries, respectively, of particular societies or individuals in this country; and of whom, as to their minds, their behaviour, and their improvement, very pleasing accounts are given. The number in Mr. Meigs's family is not stated; but would seem, from facts and circumstances incidentally mentioned, to be considerable, and fast increasing.

The various communications to the Board

Afford ample evidence that the brethren of this mission have been laborious in their work, and much reason to hope that their zealous labours will not be in vain in the Lord. When joined by those, who are now on their passage, the mission will be strengthened, its schools may be multiplied, and its operations extended.

Supyen, the interesting youth noticed at some length in the Report of the last year, was, at the time of the latest dates, upon the coast of the neighbouring peninsula, still suffering from persecution, but apparently steadfast in the faith. Of Maleappa it may reasonably be hoped, that he will not only prove himself to have been made a partaker of the grace of the Gospel, but also be a helper to the mission and a blessing to the heathen. Mention is made in the letters and journals, of one or two others, hopefully turned from darkness unto light; and of a prevailing conviction on the minds of not a few, that their idolatrous system is vanity and a lie.

(To be Continued.)

BEQUESTS.

MRS. HARRIET LEWIS.—Such was the life of this excellent woman, that the poor, within her acquaintance, now *rise up and call her blessed*. Many religious institutions too, will call to mind her repeated acts of munificence. Still her liberality in life is but partially known. With the same retiring spirit, in which her bounty was then given, she, at her death, made large bequests; which from the nature of them must be publicly known; though she was solicitous rather that they should pass unnoticed. She left a bequest of \$1000 to the first ecclesiastical society in New London, Con.

One of \$500 to a cent society for the benefit of the deserving poor in the same place.

One of \$2000 to the asylum for deaf and dumb persons at Hartford.

One of \$2000 to the domestic missionary society for Connecticut and its vicinity.

One of \$2000 to the education society of Yale College; and

One of \$1200 to the Connecticut missionary society.

SUMMARY.

On Wednesday, the 13th ult. the *Boston Baptist Foreign Mission Society* held their annual meeting. The following persons were chosen officers for the three years next ensuing, viz.

Rev. Thomas Baldwin, D. D. *President*; Rev. Joseph Grafton, *Vice Pres.* E. Lincoln, *Rec. Sec.* Rev. Daniel Sharp, *Cor. Sec.* James Loring, *Treasurer.*

Trustees—The above, with Rev. William Grammell, Rev. James M. Winchell, Rev. George Phippen, Josiah C. Ransford Heman Lincoln, Jonathan Carlton, and Col. Thomas Badger.

The Treasurer has received in the last year the following sums from societies and individuals :

For the translation of the Bible, \$43 78; Christian Schools for the Heathen, \$36 67; Western Mission, \$50 62; Mission to Africa, \$5 00; Foreign Mission, \$913 03; total, \$1049 10.

It ought to be noted in justice to the piety of the worthy sisters, who have organized themselves into charitable associations, that 447 dollars 35 cents of the above were contributed by Female Societies, being nearly half the whole amount.

Utica, (N. Y.) Sept. 25.—On Sunday the 19th inst. the Rt. Rev. Bishop Hobart performed divine service in this town, and administered confirmation to 22 persons. On the day following, St. Paul's church at Paris was consecrated, and 69 persons received confirmation. On Tuesday last, the chapel erected for the Oneida Indians at Oneida Castle was consecrated by the Bishop by the name of St. Peter's Church, and 56 Indians, who had been previously prepared for that service by Mr. Eleazer Williams, received confirmation. At the visit of the Bishop the last year, 94 Indians were confirmed. Too much praise cannot be bestowed upon the exertions and pious zeal of Mr. Williams in his successful efforts to bring into the Christian Church his infidel brethren. When he arrived among them 2 or 3 years ago, more than half of the Oneidas were of that character.

MR. GRAY,

New-York, 23d Dec. 1819.

Sir—In Vol. VI. No. 10, of your Christian Herald, at page 304, is the following extract from the London Missionary Register, which being erroneous, I would thank you to correct.

"The attempts made by several missionaries of the brethren to bring the Gospel to the Cherokees in 1801, and to the Creeks in 1807, had been productive of little fruit: and, on various accounts have been abandoned."

The mission of the United Brethren to the Cherokees was never abandoned since its commencement in 1801; nor has it ever, that I know of, been contemplated to abandon it. That to the Creeks was discontinued at the commencement of the late war between that people and the United States. I am, respectfully, Sir, your very humble servant,

BENJAMIN MORTIMER.

OBITUARY.—Died, on Friday evening, Nov. 12th, the Rev. JESSE APPLETON, D.D. President of Bowdoin College, in the 47th year of his age.—We are able to present our readers with the following brief particulars of his life :

President Appleton was born at New-Ipswich, in New-Hampshire, Nov. 19, 1772; graduated at Dartmouth College, in 1792;

after two years employment in the Office of Instruction at Dover and Amherst, N. H. and pursuing the study of Divinity about nine months, with the Rev. Dr. Lathrop, of West-Springfield, Mass. he commenced preaching in the summer of 1795. In February, 1797, he was settled as successor of the Rev. Eben. Thayer, in the Ministry at Hampton, N. H. where he continued several years, increasing in the affections of the people, and in the estimation of the public, and acquiring a solid and extensive reputation, as an able and accomplished Theologian. He was afterwards a candidate for the Chair of the Theological Professorship at the University of Cambridge. Upon the decease of the Rev. Dr. M'Keen, in 1807, he was chosen President of Bowdoin College, and on his acceptance of that office, removed to Brunswick, in November of the same year. His sickness commenced in May last. He left a widow, the daughter of the Hon. Robert Means, of Amherst, N. H. to whom he was married in 1800, and five children—two sons and three daughters. He received the degree of Doctor in Divinity from Harvard and Dartmouth Colleges, and was appointed to preach the Election and Convention Sermons in 1814. Among his other public performances, are the Discourses delivered before the Massachusetts Society for the Suppression of Intemperance, and the Society for the Promotion of Christian Knowledge, the Board of Commissioners for Foreign Missions, and the Maine Missionary, Bible and Peace Societies. Several of his occasional funeral and ordination Sermons are also published.

Of the merits of the reverend and beloved head of our young and growing institution—of the Apostolical simplicity and directness of his character—the purity of his excellent spirit, and the energy of his profound and comprehensive intellect—the ardor of his zeal in the cause of religion, and his devotion to the interests of literature and humanity we forbear to speak. The best attestation of their importance is perhaps expressed in the general sense of the irreparable extent of their loss. We trust that some suitable tribute to their worth will be presented to the public through the medium of the press. The most precious monument to his memory is the prosperity of the Institution lately under his care, and which has never flourished more, than towards the close of his Presidency. May his prophetic dying declaration be inscribed upon its walls—*God has taken care of the College, and God will take care of the College.*

His remains were respectfully interred on Tuesday last, at Brunswick, near those of the former President. The solemnity of the occasion drew a number of gentlemen, besides those belonging to the Boards, from a considerable distance, notwithstanding the weather. The services were performed in the Meeting-House. The prayer was made by the Rev. Mr. Gillet, of Hallowell. An appropriate Discourse was delivered by the Rev.

Mr. Tappan, of Augusta, adding to the peculiar reflections suggested by the occasion, a judicious sketch of his character, and many interesting particulars of his sickness. About seventy of the students of the Institution attended to the grave the remains of its lamented chief, which they had paid a last visit to his mansion, in their respective classes, to behold the day before, and which many of them, particularly the younger class, then beheld for the first time.

Port. Gaz.

To the Editor of the Christian Herald.

Sir—The following lines were published in the "*Christian Messenger*;" but as that work scarcely circulated beyond the city where it was published, some have expressed a desire to see them, to whom I have been unable to give a copy. By giving them a place, you will oblige your's, &c.

B.

LINES

To the Memory of a pious Lady.

BEHOLD at eve, when summer suns decline,
Those fields of light which spread o'er heav'n afar;
How oft, blest shade, didst thou the world resign
To muse on Him, who made yon lovely star?

In those sweet fields, her spirit finds repose,
And feels no more earth's dark, mysterious ills;
Softly it moves, like yonder beam that glows
O'er the lone cot that skirts the distant hills.

On humble cots her light serene was shed,
For oft the dewy vale her footstep press'd;
And softly mov'd around affliction's bed,
Where lay the widow sinking fast to rest.

What numbers throng the rich man's gay saloon
And crowd deceitful pleasure's airy halls;
Whilst few beneath the light of yon pale moon,
With list'ning ear obey affliction's calls.

How swift her feet to visit mis'ry's cell,
To watch the poor thro' all their nightly woes,
Let yonder cliffs, or yonder streamlet tell,
That oft refresh'd the valley's wither'd rose.

So soft, so silent did she tread the vale,
That of her footstep morning found no trace;
Scarce could an angel leave a step so frail
On early dew, which morning beams efface.

Blest shade! whilst roving yonder glowing spheres,
Holding sweet converse with thy Saviour God,
Ah! who is left to check the grateful tears
Which flow, at morn and eve on thy cold sod.

Leaving awhile, the haunts of thoughtless men,
As homeward now, my roving footsteps bend
To Him who died, to Him who rose again,
From lowly cots, sweet hymns of praise ascend.

B.